Jesuit Pedagogy's Missing Link

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Abstract

Jesuit pedagogy has undergone a major renewal in the last fifty years. In this process, various inspirational formulations of its educational vision have been chosen. Despite maintaining a common language and spirituality, we have identified the risk that it is only lived out by a minority of people in Jesuit educational institutions. This paper proposes a re-reading of the *Ratio Studiorum* (RS) that offers a more precise and complete understanding of Jesuit pedagogy. This leads us to conclude that, in addition to other well-known features, it must involve the institutional governance model, a focus on an educative community that learns together, and a will to engage with various stakeholders at the setting in which the education institution is located. These three components are not peripheral to Jesuit pedagogy but rather are an intrinsic part of it. Recovering this rich vision holds great promise for successfully grappling with the changes in Jesuit higher education.

Introduction

Jesuit pedagogy is the educational conception at the base of the network of educational centers of the Society of Jesus. With 2,525 schools and 200 university centers distributed throughout five continents, it is probably the most extensive network of educational centers in the world. However, there is remarkable diversity in the way it is presented and applied. This diversity is a consequence of the different emphases and formulations in educational matters that the Society of Jesus has made in recent decades. In certain educational centers, a learning method known as the Ignatian Pedagogical Paradigm is used.[1] Others propose macro-competencies that students can develop. These competencies are synthetically called the 4Cs: competent, conscious, compassionate and committed.[2] A number of university centers, especially Spanish ones, prefer to speak of the Ledesma-Kolvenbach paradigm (Utilitas, Humanitas, Iustitia and Fides) as transversal axes of the Jesuit learning process.[3] Finally, others choose to list certain inspiring principles from a broad perspective, such as comprehensive formation, the promotion of faith and justice or a culture of generosity, solidarity and diversity, without grouping them under a specific denomination or system.

This diversity results in a certain difficulty to internalize and apply this pedagogy. All, or the vast majority of Jesuit educational centers, retain an air of family or a similar institutional culture with humanist roots, and use a similar language, based on a common spirituality. But there is a risk, which we have verified in our experience as teachers over several years in different educational centers in different countries. Often, this shared spirit is not internalized, does not pervade all the activity of the center, and ends up being limited to certain students, teachers and collaborators or in certain academic programs. Among the latter we can mention those related to social promotion or social justice, those of formation in identity and mission (or Mission Integration as it is often called), or those of formation in Ignatian leadership. In other words, the paradigm is only lived by a minority of the people who work or study in the center.

However, this was not the vision of the first Jesuits who conceived and designed the educational system of the Society of Jesus and applied it with undeniable success for almost four centuries.

Ratio Studiorum Societatus Iesu, or more briefly *Ratio Studiorum* (RS), was formally approved in

1599 following a fifty-year period of development and testing.[4] It was completely in force until the end of the nineteenth century, a period from which various political-administrative, educational and social factors gradually led to it being left aside until its disappearance after the Second Vatican Council. The documents that were approved from Vatican II opted for a more inspiring approach than a normative one (with greater weight being placed on the philosophical and theological framework of Jesuit education). Because of this, very few have read the RS even among the members of the Order, even though they know that it belongs to the educational tradition of the Society of Jesus.

This system was characterized by an integration of the religious and the academic, an orderly and uniform vision, although adjustable for some local differences, attention to detail and emphasis on the process of transmission and acquisition of knowledge. In addition, it not only focused on what happened in the classroom or on the application of the knowledge that was acquired there, but also included the governance dimension of the institution, a look at the entire educational community, and attention to the impact that it produced in society. It was, therefore, a *complete* educational system, triangular in nature: from the institution to the classroom, from the classroom to society, and from the society back to the institution.

In our opinion, the architecture and main elements of this educational system are still valid today. It is not, of course, a question of recovering an academic *curriculum* that has already been surpassed, nor of pursuing an impossible standardization or assuming a cultural or religious homogenization that no longer exists. The depth and richness of the educational proposal are such that, even without these elements, it continues to retain great strength and capacity for inspiration. Curiously, some of these elements, such as the prominence in the learning of the students themselves or the methodological nature of any learning, are underlined by some contemporary pedagogical trends.

The purpose of this article is to revisit the original educational system of the Society of Jesus known as the RS with the aim, first, of presenting its educational vision and its main guidelines; second, to explain its evolution and the reasons that led to its replacement; and, third, to request the recovery of its main elements through twenty-five valid, concrete and applicable proposals today.

We consider this work to be new because contemporary authors who have studied the RS have done so from either a historical perspective, pointing out its genesis and the long process that led to its approval in 1599, or from a critical perspective, highlighting the various reasons, such as its excessively regulatory and lengthy nature, which led to its replacement. Very few scholars have fully read or are familiar with the original document. In this way, we believe these pages can provide insight into a gap that exists in the research, pointed out by authors such as the specialist in the history of pedagogy and education, Carmina Labrador.[5] We hope to highlight the potential and educational vision that was hidden behind a text which, is neither easy to read nor easily accessible to today's researcher.[6]

Methodologically, our research is historical, qualitative, archival and bibliographic. We have carried out an extensive review of the documents written by Ignatius of Loyola and some of the most important Jesuits of the early days, such as Jerónimo Nadal and Juan de Polanco, in the decision and development of colleges and universities as the main ministry of the Society of Jesus. Ignacio de Loyola is the source of spirituality and of the pedagogical principles that intensely color this educational system. Nadal is the main architect who specifically designed its implementation, to which dozens of other Jesuits would later contribute. This research has been complemented by the study of two of the first and most important schools of the Society of Jesus in Italy, Messina and Naples, which became a reference for the wider Society of Jesus. We also incorporate all relevant documentation over the last few decades, as well as numerous modern writings and comments by Jesuits and other scholars (whether Jesuits or not).

Our intention is to recover a historically complete vision of Jesuit pedagogy, enriching the current dialogue about its significance and contribution today. Education work has strongly marked the Jesuits' history and their contribution to society. Recovering this rich vision holds great promise for successfully

grappling with the changes we are all living through related to the transmission of Jesuit identity and the deepening of its pedagogical vision.

The History of Jesuit Pedagogy: The *Ratio Studiorum*

The frame of reference and the principle nurturing all Ignatian works are the Spiritual Exercises, which Ignatius of Loyola drew up over several decades, from Loyola and his most ascetic stage in Manresa (1522-23) until the Church finally approved them in 1548. The Society of Jesus, founded by Ignatius and a group of companions who met at the University of Paris, was founded to serve the universal church and for the Pope to send Jesuits wherever the need and scope for serving God were greatest.[7] This itinerant charism underwent a deep transformation in a few years.[8] In 1546, Ignatius strongly defended this itinerant charism but several things made him think again.[9] One was the lack of suitable places in Europe to train young people wishing to join the Order. This led him to think about founding Jesuit training centers open to external students. Another factor was the success of the first education experiences, above all those stemming from the College of Messina, the Society's first real comprehensive school (1548).[10] This made Ignatius realize the academic and apostolic potential of the schools, especially the latter.[11] Thus, in 1550 he requested ratification of the Institute Formula, which, while maintaining the Order's apostolic goals, also included the Jesuit colleges and permanent establishment in a given area as part of their main ministries as well as the means to meet those ends. The great fame soon won by the Society's schools meant that requests to found new schools flooded in, first from Europe and later globally. As a result, within a few decades the Jesuits were running the largest education institutions on both the continent and worldwide.[12] The demands of this enterprise were so many, and the distances—both geographical and cultural—so great, and the Jesuits so few (despite the Order's rapid growth), that there was a risk of wide variations in education practices before a common vision was developed. Because of this, while Ignatius was still alive, work began to approve a set of norms or rules (which the newly-founded schools insistently requested) to regulate teaching in all of these institutions.[13] The approach taken allowed two of the Society's key principles to be put into practice, namely: (1) the greatest possible homogeneity, with (2) adaptation to the diversity of "times, places and people"—a key expression in Jesuit praxis that appears, among others, in Number 455 of *The Constitutions* (Co), the Society of Jesus' main legal-canonical document.[14] Both principles exist in tension. Today, at the first quarter of the twenty-first century, we tend to stress the flexibility and the potential of the adaptation of Jesuit pedagogy to various circumstances and places. Back at the sixteenth century, the former principle was considered more important for the apostolic success and consolidation of the new Order.

The first manifestation of this process was the approval of *The Constitutions*, Part IV of which covered Colleges and Universities.[15] It is a long text (with over 200 articles, Part IV is the longest and most complex part of *The Constitutions*) and it is highly specific. Ignatius himself would refer in the Constitutions (Co 455) to a future document—*The Ratio Studiorum*—which was to be even more detailed.

The creation of the RS took fifty years and was finally approved in 1599. Its distant origin lies in the experience of the first Jesuits at the University of Paris, which would be the main reference on which the Jesuit Jerónimo Nadal would draw up what was called the Society's first *Ratio*—that of the College of Messina (1548). Jesuits of diverse nationalities and experience took part in this marathon process and the various versions were sent to colleges and universities for iteration, consultation, and testing.[16] The final document, that received the name of *Ratio Studiorum*, would be valid for all the Order's colleges and universities but was to be complemented by each institution's operating rules.[17]

This program of study lasted practically unchanged until the mid-twentieth century, which was evidence of both the value of the *Ratio's* contents and of the remarkable success achieved. Towards the beginning of the twentieth century after the French Revolution, the beginning of Romanticism and the impulse of experimental sciences made the Society question whether a common *Ratio* should still apply to all colleges. A review process was instituted after the restoration of the Society in 1814. Fr. General Roothaan (1829-53) tried to update the *Ratio* but in the end, the original text

was maintained with very few changes (1832). That said, those changes gave greater weight to vernacular languages (to the detriment of Latin and Greek) and to the study of experimental Sciences.

The main contribution of the RS was the uniting the medieval scholastic tradition with the new humanist currents that emerged in the fifteenth century with the invention of the printing press. The Latin and Greek classics became the foundation of the teaching of the time, but these were supplemented by a Christian sense that, following Thomas Aquinas, vertically regarded all knowledge as vertically integrated with theology at the summit. It was a teaching method based on a demanding program of lessons and complemented by a full series of exercises in which students demonstrated their mastery of the subjects.[18] This teaching approach was shaped by the Jesuits' own pedagogical experience and by the anthropological and spiritual frame of reference stemming from the Spiritual Exercises. The RS thus became the first complete curriculum in the west, spanning everything from the rudiments of grammar to university teaching.[19]

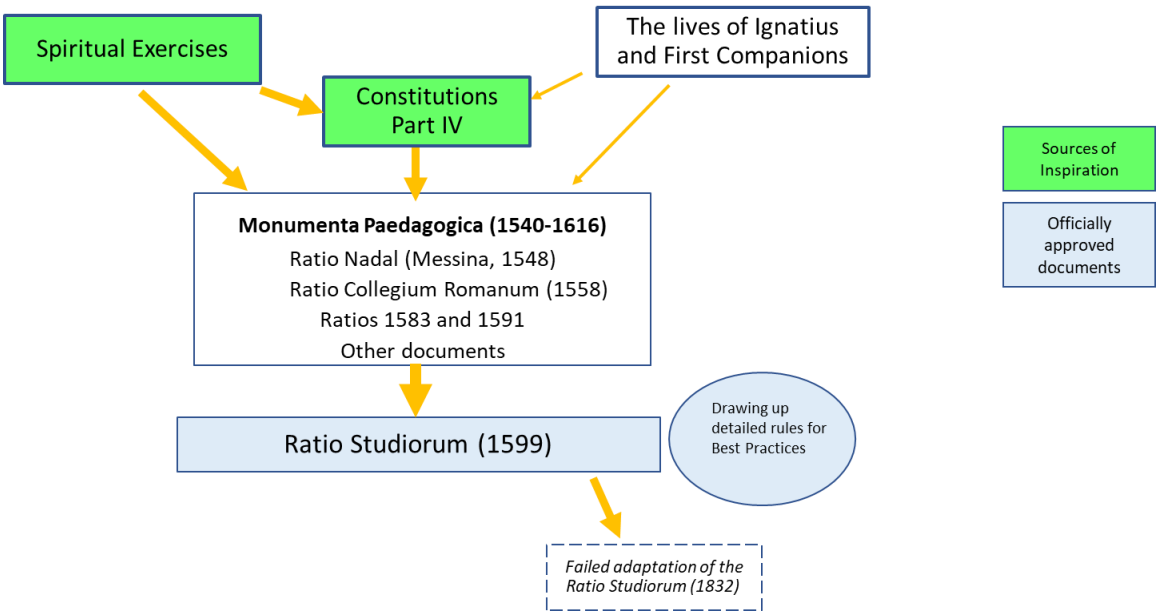

Figure 1. Sources and historical evolution of the *Ratio Studiorum*

Jesuit Pedagogy Today

The RS was in force (and with only slight changes) in a period from the late sixteenth century to the early twentieth century. Nevertheless, advances in the natural sciences and the generalization of experimental methods at the beginning of the nineteenth century clashed more and more with an education model of a deductive nature based upon philosophy, theology, and the Latin and Greek classics. Despite everything, the studies included sciences such as mathematics, astronomy, physics, and natural sciences—all fields in which many Jesuits made excellent contributions.[20] Yet the boom in experimental sciences in the nineteenth and twentieth centuries revealed shortcomings in most classical training methods. Nevertheless, the Society's reputation for superb education held up and little by little, its education centers would incorporate some of the new scientific and pedagogical currents. That said, as far as the training of the Society of Jesus' own was concerned, the RS was to remain in force right up to the Second Vatican Council (1961-65).

When the Second Vatican Council was convened, it was clear to many in the Church that the Western world was moving away from religion, and that the gap between the world and the Church needed to be narrowed. This appreciation was mirrored in the Society's subsequent reception of the Council's message. In education, the rigid, highly regulated RS scheme based on the Greek and Latin Classics fell far short of both the dominant cultural and

scientific trends in the Western world and the new human and spiritual sensibilities accompanied them.

The Society of Jesus' reception of the Second Vatican Council's message and the updating of its founding charism with Fr. Arrupe in the 32nd General Congregation led to a rethinking of the education mission.[21] Economic and technological advances, together with the vast social imbalances and cultural changes that came in their wake, brought new priorities. This explains why the Church's opening up to society and the world advocated by the Vatican Council put the RS on hold. The corollary was that each of the Order's education centers—especially its universities—would henceforth make much greater use of their autonomy (a marked feature of Jesuit universities) so that they could blaze their own trails in keeping with their respective socio-cultural settings.

In the second half of the twentieth century, the looming 400th anniversary of the RS (1999) led to efforts to update the *Ratio*. The idea was not to approve another *Ratio* of similar scope but rather to extract from the RS those principles that were still valid and put them to the whole Society of Jesus as part of a renewed, inspiring concept of education. As before, Jesuits from all over the world took part in its preparation—a process that lasted six years. The result was a 1986 document titled *The Characteristics of Jesuit Education*.[22]

This document sets out twenty-eight characteristics of Jesuit education, grouping these into nine categories. It was based on a study of Society's sources and tradition. Regarding the RS, it shows the link to Ignatian spirituality and, in particular, the experience of the Spiritual Exercises.[23] Likewise, it was especially inspired by a speech given by Fr. Arrupe in 1980, titled "Our Secondary Schools: Today and Tomorrow," which is considered as laying the foundations of what a Jesuit school is today.[24] These nine categories can be grouped under three broad categories: a vision of creation as an affirmation of the reality of the world and of God; an option for the ecclesiality and community nature of education; and, finally, a formal criterion of pragmatic orientation: discernment from the *magis*.[25]

A comparison between the RS and the *Characteristics* document reveals that the latter: (1) is dominated by the theological-philosophical perspective as opposed to the RS's organizational and pedagogical perspective, (2) emphasizes inspiration rather than its casuistry and detail, (3) focuses on academic activities, forgetting the governance and institutional dimensions, (4) is basically aimed at colleges and schools, as opposed at all education institutions (including universities), which the RS did address.

A few years later (1993), a document titled *Ignatian Pedagogy: A Practical Approach* was approved by the Society of Jesus, and is also known as *The Ignatian Pedagogical Paradigm* or IPP.[26] Its purpose is to go one step further in the education vision set out in the *Characteristics* document. To this end, it proposed a practical teaching-learning strategy that would embody said pedagogical model (the IPP) through a cycle of five phases: Context - Experience - Reflection - Action - Evaluation or, more briefly, *See - Judge - Act*. This evolution is shown in Figure 2.

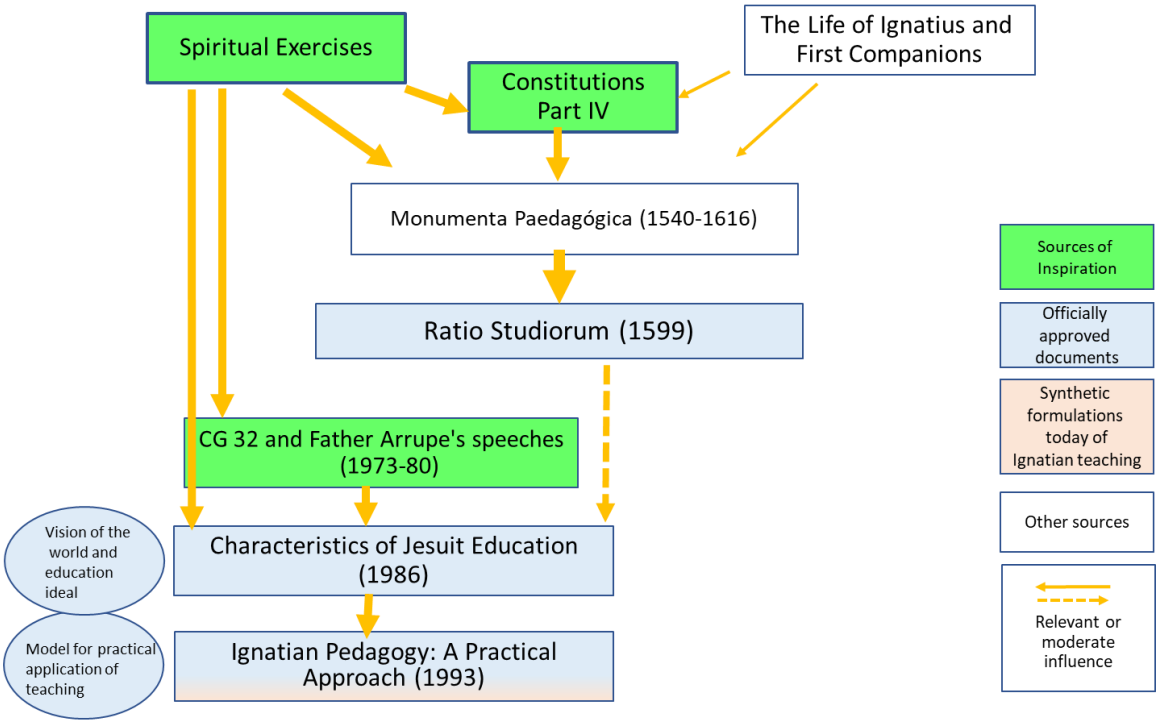

Figure 2. The Evolution of Jesuit Pedagogy after the *Ratio Studiorum*

Fr. Kolvenbach, who succeeded Fr. Arrupe, directed the Society for twenty-five years (1983-2008). Fr. Kolvenbach paid attention in his speeches to Jesuit pedagogy, especially in universities, articulating an original vision that was given two formulations. The first appeared in 1993 in a speech he gave to members of the working group on IPP. In it he stated: "the goal of Jesuit education is the formation of men and women for others, people of competence, conscience and compassionate commitment."[27] The second formulation would emerge a few years later in a 2001 speech to those responsible for the Society's higher education efforts around the world. Based on a text by Diego de Ledesma, a sixteenth century Jesuit educator (1519-1575), Kolvenbach lists four reasons why the Society is dedicated to higher education and sets out the holistic model of education that it aspires to. These axes later received the following names: *Utilitas* (professional competence); *Humanitas* (human formation); *Iustitia* (social commitment); *Fides* (the believer's gaze on the world).[28] This formulation has been called the "Ledesma-Kolvenbach Paradigm" even though it focuses more on inspiration, and its purpose is not to articulate its components.[29]

Over the years, the IPP has been the most successful. It ties in well with today's pedagogical currents, stressing the skills that students are expected to develop through Ignatian education. This was initially called the 3Cs (Competent, Conscious, Committed): "our goal as educators [is] to form men and women of competence, conscience, and compassionate commitment."[30] Years later, after a speech by the next Fr. General, Adolfo Nicolás, they were reformulated as the 4Cs: Competent, Conscious, Committed and Compassionate. This is the formulation adopted in 2015 by the Secretariat for Education.

This inspiring formulation inevitably led to a certain imprecision, which have consequences in education practice. For example, there is some overlap between the descriptions of *committed* and *compassionate*. Likewise, *conscious* includes the spiritual dimension while *compassionate* includes faith. Both terms overlap, given that they are dimensions that cannot easily be separated. On the other hand, in practice the 4Cs are often seen as 1+3, in which 'competent' would be the central dimension to which the others contribute, while the other three components fall under specialized academic or extra-academic departments.[31] Finally, in some places one can see a slippage in the language. In Latin America, for example, Ignatian leadership programs for young people have added a fifth *C*, that of *contemplatives* and in Spain some

universities have replaced (at least in the public sphere) *committed* with *critical*.[32]

Finally, the International Commission for the Apostolate of Education of The Society of Jesus (ICAJE) approved the document *Jesuit Colleges: A Living Tradition in the 21st Century. A Continuous Exercise of Discernment*, which is presented as a complement regarding the *IPP* and "Characteristics" documents.[33] Again, this document is primarily aimed at primary and secondary schools. Starting from an exercise of discernment, the ICAJE document puts forward ten open 'identifiers' whose purpose is to inspire the Society's education. The same document also formulates them as 'commitments' of a universal body with a universal mission.[34] The formulation moves from inspirational to aspirational. This last phase is shown in Figure 3.

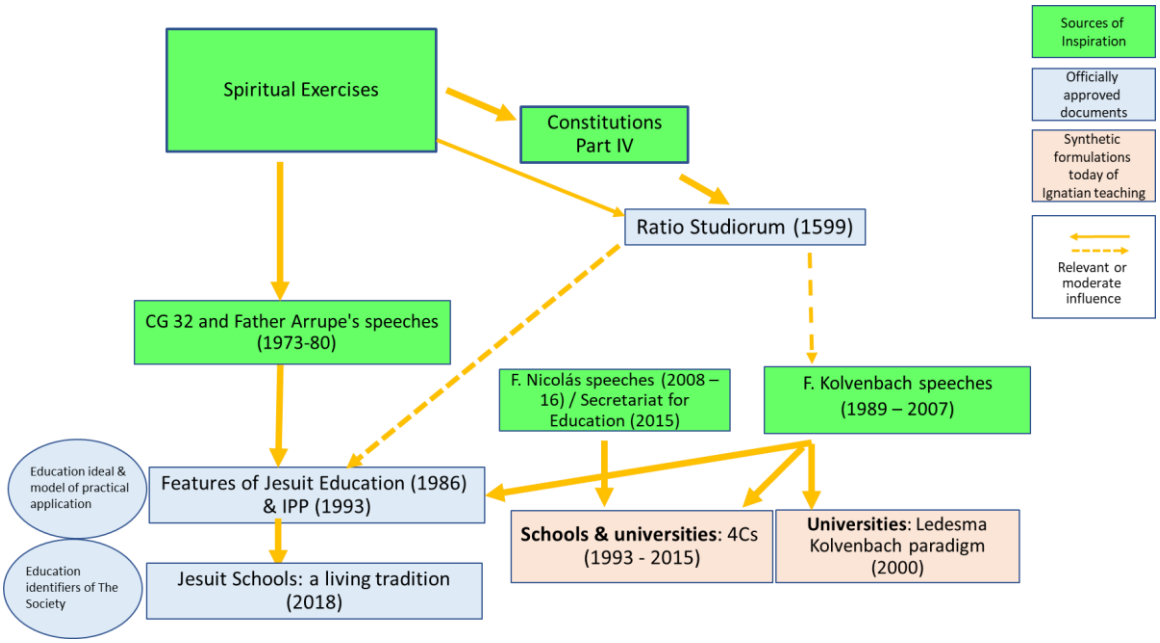

Figure 3. Recent evolution of Jesuit Pedagogy

By and large, Jesuit Pedagogy went through three stages. The *first* spanned from the founding of the Society and the approval of the RS until the latter was abandoned in the mid-twentieth century. The *second* began with the Second Vatican Council and the 32nd General Congregation. It sought direct inspiration from the Spiritual Exercises and Pedro Arrupe's re-reading of Ignatian charism. It resulted in the publication of two key documents—the *Characteristics* and the IPP (with its Experience-Reflection-Action formula) aimed especially at schools. The beginning of the *third* was marked by the service of Father Generals Kolvenbach, Nicolás, and Sosa, who carried out new interpretations of the historical sources and their application today. Kolvenbach incorporated the universities in a specific, differentiated way. Two formulations arose that sought to be simple, inspiring, and express the Society's education ideal. The former, the 4Cs, were meant for colleges and universities. On the other hand, the so-called Ledesma-Kolvenbach Paradigm was intended solely for universities and its impact was largely confined to Spain.[35] The latest official document—*Living Tradition*— offers a new horizon for schools within a framework of continuous discernment. It is formulated in terms of identifiers or of commitments to a global mission of Jesuit education.[36]

Thus, since its foundation, the Society has maintained a recognizable education ideal that is characterized by Christian humanism, and provides comprehensive, interdisciplinary training; high-quality education; a learning process based on experience and critical reflection.[37] However, the last fifty years also show a certain break with the past. Recent decades have seen explicit references to the Society's spiritual sources (especially the Spiritual Exercises)—which in other contexts could be taken for granted—and in somewhat idealized formulations. This trend has been accompanied by relative forgetfulness of other key sources (such as the Constitutions or the

RS) and a tendency to seek new formulations in a never-ending attempt to keep abreast of changes in the real world. This can easily result in appropriation difficulties by our education communities, especially university ones. Here, one should add that said communities are plural and diverse and are not made up of people who necessarily share the mission matrix of these institutions.[38]

The RS: Much More Than a Pedagogical Document

Codina described the RS, whose full Latin name translated into English would be *The Order and Method of Studies in The Society of Jesus*, as "the first pedagogical document approved by the General of The Society for all the education establishments of the order."[39]

Further on he continues: "Everything bearing on school life is meticulously regulated: the governance of the schools, the selection of teachers, the admission of students, the study programs, the authors and texts, the methodology, school and extra-curricular activities, religious training, discipline, rewards and punishments, schedules, vacations."[40] He continues, "The *Ratio* is not a theoretical treatise but rather an eminently practical manual that describes *our way of proceeding in studies*. Failing to read the *Ratio* in this light, dooms one to the disappointment of seeing it as no more than a dull compendium of school regulations that goes into endless details, *minutiae*, and mind-bending repetition." He concludes that "although outdated in its practical applicability, many of its contents are still valid."[41] However, he did not develop this idea.

Indeed, a careful reading of the RS lets us discover that beyond a long list of meticulously detailed and carefully thought-out rules it is firmly rooted in the Society's spiritual tradition, incorporating a complete vision of the education function and its impact on society.[42] This is why the RS ranges from the use by students of a very precise teaching and learning process to the relationship with other key agents in society, including the governance of the institution itself. This "Order and method of our studies" is articulated in five main axes, which are shown in Figure 4.

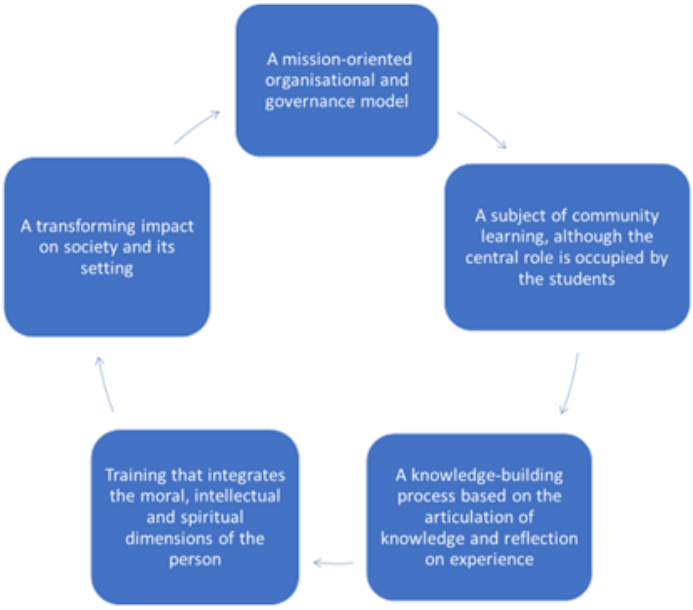

Figure 4. Five axes of the RS education model

The RS document itself begins (1) with the importance of governance issues and the mission that the education center seeks to achieve; from here it (2) presents the whole education community as an active and passive subject of learning; (3) proposes a detailed teaching-learning method based on experience, the articulation of knowledge and fluid communication between teachers and students; (4) aspires to form intellectually, morally and spiritually balanced people who are service-oriented; (5) seeks to make a significant impact throughout the whole education community and in the Society in which it is set.

This overview of the Jesuit pedagogy that pervades RS may be novel. In particular, the first axis (governance) and the last (impact on society that includes the relationship with stakeholders) recover elements whose presence has faded over recent decades, as we saw in the previous section. A balanced and integrated vision of the education community as a learning community also contrasts with some modern pedagogical trends that focus on the students' central role regarding their own learning, leaving teachers with more 'auxiliary' roles as facilitators or designers of the learning process.[43]

Re-reading of the RS and Its Contribution Today

In consideration of the above, we believe that it is worthwhile (re)building a bridge between some key components of RS and current education practice, especially in universities.

If we start from the five dimensions identified in Jesuit pedagogy: (1) organizational and governance, (2) the subjects of the education process, (3) the knowledge-building process, (4) the anthropological or construction of the person, and (5) the impact on and relation to the setting. Here, we should consider the internal consistency of all these elements, how they support one another and acquire their full meaning in the vision of the whole with an explanation with the organization of the text of the RS.[44]

1. A mission-oriented organizational and governance model

The RS is a study plan—the first of a systematic, comprehensive nature in the Western world. Yet it is more than a study plan because it not only covers matters such as the system of qualifications, years, subjects, exams, and so on, but also includes the institution's governance system—set out in the first three chapters.[45]

The first element worth highlighting is that the institution's governance is fully articulated with the institutions' education mission. This means that governance and teaching (research, etc.) are not only linked in functional terms (management of services, people, etc.) but are also integrated within the education model itself. In other words, Jesuit governance and practice is an intrinsic part of the way the Society goes about education and is guided by its mission.[46]

In the RS, the highest governing body is the Provincial Superior (by delegation of the Superior General), who must watch over the most important aspects of the education project (I. Rules of the Provincial Superior). Within his wide range of responsibilities, managing people is of primary importance This is understood as establishing and filling governance posts, ensuring the right quality and chapter of teachers (I.2-7.9.12.24-25); monitoring students' progress, especially during stage changes (I.8.11.18-20.27). The Provincial Superior is also charged with good spiritual and academic order in the institution (I.21-23.31-40).[47]

Within the institution, the Rector will exercise "the universal position or superintendence and governance of the University" [Co 490].[48] For this, he will have a range of assistance and offices at his disposal, among which the Prefect of Studies stands out.[49] In addition to the University's officials, The Constitutions make provision for people to help or be consulted by the Rector [Co 431], such as a "collateral" [Co 492], who is a special aide not being hierarchically subordinated to the Rector but who shall do the Rector's bidding and tender him advice on what is good for a person or his trade [Co 659].[50]

The Rector is charged with making sure the institution's purpose is achieved (II.1), which consists, first, in caring for the human and religious virtues of the education community's members, and second, ensuring that academic goals are attained. In other words, the mission is expressed both in religious terms—*helping souls*, in the Society of Jesus' classic formulation—and civil terms—that is, raising the education level of the population.[51] It was Fr. Kolvenbach who

insisted that a university's mission was wholly compatible with the spiritual goals of the Society of Jesus.[52] A solely religious formulation of the mission today hardly seems compatible with the sociological setting and the integrating vision of the Society's centers. However, a broader objective of education and more than just the goal of academic or research excellence would be expected in a Jesuit educative institution.

The care of teachers is a special object of their responsibility (II.9-10.18.20), as is ensuring the progress and quality of the education provided. In the RS this takes the form, for example, of his knowing and taking part in the most important literary and intellectual exercises carried out by students, as well as ensuring that the students fully exercise what they have learnt (II.3-4.8.11), use the library, enjoy periods of rest, are well-motivated, and that they get all the key training they need.

The ordinary academic management of the college or university is charged to the Prefect of Studies (III. Rules of the Prefect of Studies), who manages the academic organization (if the institution is a large one, there may be more than one Prefect).[53] The Prefect of Studies has to follow the Rector's instructions but his appointment (and his dismissal) is not decided by the Rector but instead by the Provincial Superior.

Among his many tasks, we highlight his role in public events and teaching excellence. In important acts he should provide for the participation of external teachers (III.7.19.24.26) and alumni (III.12); foster a cross-cutting exchange of knowledge among faculty teaching different subjects (III.25.30 *in fine*); and a deeper understanding of what is taught (preferring, for example, the Maieutic Method over the discursive one—III.6).

Another element that we wish to highlight and that nuances the top-down organization of power is that while the RS makes no reference to a democratic structure or participation in the election of governance positions, a detailed reading of the text sheds light on the organization as an education body, made up of academic authorities, teachers and students, carefully intertwined in serving the same mission and therefore requiring close collaboration. [54]

The Constitutions complement this vertical power structure by specifying without further development that discerning decision-making in colleges be "by all" [Co 308] and established a consultation and decision-making support system for the ordinary management of the institution. For complex issues, the Rector may convene all his assistants, and even call people in from outside, "so that by seeing what everyone feels, to better determine what is best," urging him to follow the views of the most knowledgeable, even if they are contrary to his. [Co 308.501-503]

Table 1. Jesuit pedagogy is also *a mission-oriented organizational and management model* that allows for…

1.	A way of understanding the governance and management of the institution fully articulated with the education mission, which is formulated in both religious (or open to transcendence) and lay terms.
2.	A form of governance aligning with the Society's overall governance, through the corresponding territorial bodies (Provincial).
3.	Conceive the institution as a body made up of teachers, researchers, non-faculty workers and students (and families in primary and secondary schools), all of whom play a part in the education mission while respecting the organizational structure, and for which regular consultation and discernment mechanisms are established.
4.	The precise definition of functions and responsibilities, the detailed articulation of the entire education process and the periodic evaluation of its results, including the development of the appropriate tools and processes to make it possible.

2. A learning community, with students at the center

In modern English, we can say that the RS sees a Jesuit education center of the Society of Jesus as a teaching-learning community for all of its members—a community that is finely woven by teachers and students but with a clear thread running through the teaching years.[55]

Most of the RS covers teachers. Eighteen of the thirty chapters are instructions or rules for them or for the coordinators of the various academic stages. It follows from these rules that the

faculty is entrusted with four main tasks: (1) to engender an effective learning climate in the classroom (IV.6 -11.20); (2) to draw up a series of learning strategies that allow students to develop a systematic, articulated framework of thought (IV.14-18); (3) to continuously exercise the oral and written expression of said thought, and guarantee its absorption by the student (XII.14-23.30-34); (4) to enhance or deepen knowledge based on continuous reflection on experience (XV.27-34).

The quality of teachers is therefore critical for Jesuit pedagogy. A major result of this is the attention that the RS pays to teacher-training. Teachers are required to prepare themselves, receive the correct training before being able to teach classes (I.28-30). Once in the education center, a process is articulated by which the most expert teachers' mentor or tutor the newest ones or those needing more help—it is what is called, the Teachers Academy (II.9). Both the Provincial and Rector must maintain faculty members' enthusiasm, ensuring they are not over-burdened with administrative or external tasks. It is important that these processes are carried out, reflecting the great importance that the RS attaches to them (II.20).[56]

The RS seeks to foster fluid communication or interaction between teacher and student. Various rules urge the former to know the students' names (XV.40), to take an interest in their learning, to accurately gauge students' performance (XV.38), without favoritisms (XV.50), maintaining the good order of the class (XV.39) and always setting a good example (XV.47). Teachers had to stay after class to answer questions (IV.11) and also to be present for periodic Repetitions and Disputes that were part of the teaching (IV.12-18).

The teachers invited the best students to take an active part in fostering the progress of the class and the learning of their classmates (XV.19), and the class could be split into groups.[57]

The establishment of a personal relationship between teacher and student is therefore key in this process. It is about forging a relationship based on trust, emulation, and mutual learning and collaboration.

A student's learning lies at the center of this process, facilitating their personal appropriation of knowledge, and fostering responsibility and autonomy. Clearly, the way this is achieved depends on the parameters of the time: the method includes training the student's attention and memory (through frequent repetitions of what the teacher has taught). Yet the key things are that: (1) incorporates a set of teaching strategies that invite the student to reflect, appropriate and apply what he has learnt; and (2) seek to motivate them, and encourage them to learn. Among these strategies, we can mention frequent written compositions (XV.30) and the continuous oral exercises of disputes or contests (XV.31-34), which lead the students to continually improve and compete—a process that not only runs from teachers to students and *vice versa* but also among each group of students.

A periodic system of prizes acknowledged students' progress in learning both in personal terms and in the excellence achieved (XV.35-36). Such recognition also took the form of students' participation in certain public acts (IV.17).

These dynamics forge a strong sense of belonging that goes beyond the classroom. In short, the pleasure of learning, the recognition of effort, and the trusting relationships forged between teachers and students fosters a climate of shared enthusiasm for learning and the process thereof—something that the Rector must strive to engender (II.20).

Table 2. Jesuit pedagogy is also a *process carried out by a learning community, which puts students at the center so as...*

1.	To consider the education community (formed mainly by teachers and students but which today also includes non-faculty members) as a learning community.
2.	To consider faculty as a key agent in the process, and whose main mission is to draw up strategies and methods that help students develop and express a framework of systematic thought that is articulated by and built upon experience. Non-faculty staff participates, enables and facilitates this process

3.	To dedicate optimal pedagogical resources to the training of educators, including the support of the best teachers / best practices for newcomers or those who need help.
4.	To draw up activities that relate teachers of different degrees, and between students of different years, and between both groups, inside and outside the classroom, that create or enhance learning by all.
5.	To make the students participate in the teaching work and take responsibility for progress in their learning and that of the rest of their classmates.
6.	To recognize students for the progress they make, encouraging them to take responsibility for their own learning.
7.	To arouse enthusiasm, and eagerness to learn, among students and educators, understanding that the responsibility for creating this climate also corresponds to the institution's Heads.

3. Learning based on the articulation of knowledge and reflection on experience

The RS includes an effective pedagogy that addresses all aspects of the teaching-learning process. Jesuit pedagogy seeks academic excellence. Having the best teachers and fostering enthusiasm and love of knowledge among all members of the education community—especially students—is vital for reaching this goal.[58]

Memory plays an important role in this teaching-learning process, but the goal is not for students to parrot what they have learned but rather to acquire a sound base for knowledge appropriation, exercise, and deepening (e.g. IV.11-13; XV.19; XVI.3.20; XXIX.3; XXX.3-4). The main goal is the intellectual development of the person, hence the continuous exercise, the variety of methods used (XV.24-34; XVI.20; XXVII.3.7), with an emphasis on students' communicative and expressive skills, in imitation of the Society's own way of proceeding. The development of sensitivity is inextricably linked with this through excellence and the cultivation of certain arts such as poetry and theatre (XVII.7.10.19; XXX.3).

Yet it is not enough to have very capable people—their motivation has to be encouraged, fostering their will to learn and the desire (by both students and teachers) to do great things in life. The climate of healthy emulation, the competitions between students of one or more classes, and the prizes and public activities based on what is learned play key roles in the education model. The academies rounded this off with students' participation being wholly voluntary (subject to strict academic and moral requirements), further deepening and strengthening the overall approach.[59]

In addition to the contents, the method is of paramount importance in Jesuit pedagogy. We can point out several other elements:

First, the tripartite structure of classes (XV.19-30) seeks to combine the transmission of the teacher's most important knowledge (pre-lesson), with constant assimilation work by the student (lesson), and continuous exercise to ensure thorough appropriation of what had been learned (composition).

The teacher presents the subject of study. The RS reminds them that they should not dwell on many arguments or content but rather concentrate on the key points or what carries most weight (IV.7). The lesson consists of the student's constant hard work to ensure that they have understood and internalized the material explained in class. This personal and group work includes several repetitions (XV.25-26). Finally, the composition is a continuous exercise and puts into practice what has been learned, in which the student seeks to appropriate and deepen the students' knowledge (12.8-10; XV.30). The learning ends with an exam to assess whether the student could pass to the highest level (XIII. Rules for the written exam).[60]

The underlying goal is to ensure students make the best use of their studies [Co 369; IV.20], acquiring effective knowledge that mirror the real world as closely as possible.[61] Finally, in the many academic disputes and controversies, the best opinions are voiced, heard and difficult questions are not avoided (IV.16-18).

Second, teachers were encouraged to use a variety of methods and to be creative. It is surprising that the RS contains a wide variety of pedagogical methods, to which we have already

referred: master classes, repetitions, compositions, disputes of various kinds, thesis defenses, contests, declamations, exams, simulated trials, elaboration of symbols, grappling with enigmas, and other public acts.[62] As the RS recalls, "Nothing weakens adolescents' application so much as monotony" (XV.24; see also XVI.3).

Third, inter-disciplinarity and articulation of knowledge help foster a good learning climate. Yet this articulation not only runs through the different stages. On the one hand, the RS encourages philosophers and theologians to periodically update the study of the Humanities (III.30 *in fine*). On the other hand, it built a system of exercises through which students and teachers draw from different years and studies to debate among themselves on various issues: public pre-lessons (V.20; XXV II.7), arguments (IV.16; XXII.3), disputes (IV.15; VII.14; IX.17; XVII.5), at the end of the course (IX.9.#5), and solemn disputes (IX.19).[63] Seeing the most capable students and teachers discuss and debate the hottest topics is one of the year's highlights, providing general inspiration, spurring a thirst for deeper knowledge, and a desire to share and compare what had been learned.[64]

Fourth, the adaptation to the student's pace and learning capacity is part of this pedagogy [Co 354]. We can mention several examples in this direction—a sign of their importance. Students can advance faster if they demonstrate good assimilation of knowledge (XII.13; XV.13).[65] No student should go on to higher knowledge until he has properly mastered the previous stage (XII.25).

The curriculum, as we have already seen, is very systematic and comprehensive however, students are encouraged to focus on those studies to which they feel most inclined (XXII.14).[66]

The establishment of Academies (chapters XXV-XXX) bringing together teachers and students wishing to delve deeper into a subject of their choice, is one last good example of teaching that pursues excellences and seeks to adapt as much as possible to the student, while building a learning community.[67]

Thus, Jesuit pedagogy pursues integrated development of the person's main skills or competencies. The study and the continuous and systematic exercise conferred on students' great culture and a facility for logical reasoning (IX.20). Yet considerable effort was also put into the development of what we today call 'soft skills,' among which we can highlight group work in verbal and written communication skills, not only from the point of view of effectiveness but also from the standpoint of the beauty and elegance of the language employed.[68]

Table 3. Jesuit pedagogy is also learning based on the articulation of knowledge and reflection on experience so as...

1.	To develop all of a student's potential in a balanced way, which includes not only their understanding but also their attention, memory, will, sensitivity and personal vocation.
2.	To lay special stress on knowledge-building through the active involvement of students and teachers, and the continuous exercise of what has been learnt.
3.	To seek academic excellence, with means and activities for linking students and teachers in the same or different disciplines, through curricular and extra-curricular activities, as part of this quest and with a view to sharing their knowledge and learning by example will spur the search for ever deeper, more complete knowledge.
4.	To grasp that all knowledge is articulated and seek the inter-disciplinarity of knowledge, being able to bring to the classroom and/or present a discipline from various perspectives or approaches, learning from the best authors and inviting deep listening and understanding of the various perspectives there normally are on the real world.
5.	To take an interest in the effective transmission of knowledge, concentrating on the essentials of each subject and adapting, as far as possible, to each student
6.	To appreciate and encourage students' artistic expression, and develop their communicative, expressive and rational argumentation skills.

4. Development of a whole, service-oriented person

The experience of Ignatius and the first Jesuits was that knowledge was deepened when what were formerly called *Sciences* and *Letters* were supported by virtue and openness to spiritual sensitivity. Such an approach seeks to embrace the wellsprings of the real world by incorporating greater sensitivity to the world on which said knowledge will have an impact: "Those who attend the education centers of the Society of Jesus in search of knowledge grasp that, with God's help and our own efforts, we shall care for their training in piety and other virtues, no less than in the Liberal Arts" (XXIV.1).

Based on these premises, the end goal of education in a Jesuit center is for students (and teachers) to develop a personality that is as sound and whole as possible and, above all, to increasingly incorporate all dimensions of humanity. It is in this direction that the aforementioned 4Cs (conscience, competence, compassion and commitment) point.

From an intellectual or knowledge point of view, we already know that this pedagogy consists of a systematic articulation of all the processes needed to achieve optimal teaching and learning, which includes caring about the learning setting (study climate, timetables, holidays, etc.), the methodologies used, the contents and, in general, everything that fosters progress and the best use of students' learning.

Along with these elements, the RS is especially concerned with developing the subject's moral dimension. A high intellectual capacity is not sufficient to develop learning that benefits the individual and society. Nor is it enough to have a deep technical knowledge to change the world. A certain personal and moral development are also needed if one is to think, perceive, and 'feel' the real world if such benefits are to materialize. Deeper awareness makes this possible.

Some contemporary authors advocate restoring the teaching of virtues so as to educate people who can tackle the great complexity and importance of the challenges we now face (environmental, social, economic).[69]

A former President of Harvard put it thus:

> In the last analysis, developing a strong sense of moral and professional responsibility is not merely a matter of learning to think about the issues involved; it is an integral part of figuring out what sort of a person one wants to be and what sort of a life one will be able to look back upon with pride and satisfaction. This is an even greater challenge than teaching about ethics and social responsibility, and few professional schools have considered it within the proper scope of their activities. However, there are reasons why introspection of this kind may have become too important to ignore and why it may come to represent the ultimate challenge for professional schools to meet.[70]

Highly influenced by their experience in Paris, the first Jesuits assumed this Christian Humanism when they decided to include education as one of their main ministries—albeit with some special features stemming from Ignatius of Loyola's experience and the context in which he lived.[71] Ignatius' first-hand knowledge of some of the main Humanists of the time (such as Erasmus of Rotterdam and Luis Vives) led him to distance himself from some of their proposals, which he considered erudite but that he thought might lessen religious fervor. Regarding the context, while the fervor and intensity of the Society's education proposals were largely mirrored by Protestants, what set the Jesuit ones apart was the importance that the RS gave to the practice of the sacraments and the union with the Roman Church, which was much easier in largely Catholic populations.

Specifically, the RS highlights the importance of cultivating classic virtues such as diligence, and strength (implicit in the successful completion of such a demanding study program).[72]

To these, the RS added the teaching of Christian doctrine and customs, and cultivation of the corresponding religious virtues. In the Society's view, these boosted the student's learning capacity, his identification with the institution's mission, and his desire to serve and contribute to the common good [Co 486]—a key concept that was articulated in the Institute Formula 1550.[73] However, it is important to point out that no student was forced to follow religion

classes, as long as his conduct did not cause scandal, thus enshrining the Society's best tradition of dialogue and tolerance [Co 482]. Finally, the RS encourages students to collaborate with the teacher, not only in terms of maintaining good order in the classes but also in getting the most capable students be shoulder responsibility for everyone's learning (XV.23.25-26.36).[74]

In short, it is about fostering a certain profile of person, which the Society of Jesus expresses today with Kolvenbach's reformulation—men and women for others—or, in the words of Pope Francis, "people who put themselves at the service of the community."[75]

There is one more element. In addition to fostering a student's moral and intellectual training, one also needs to: spark their affection [Co 404]; give them strong motivation (XV.39) that stems from the enthusiasm and desire to learn and teach (II.20; XXV.6); furnish positive examples and encourage disciples to admire their teachers [Co 307], (XV.47) and/or other suitable role models (XXIV.15). In a nutshell, this comes down to a person moved by a strong desire to emulate best practices and to contribute to society.

In conclusion, Jesuit Pedagogy seeks to: (1) articulate the various dimensions of life for both teacher and student; develop a unitary, well-rounded personality that combines character, professional and religious aspects; (2) foster service to others and the common good. Such a person thus not only receives excellent training but also develops self-awareness, autonomy, and responsibility for themselves and others.[76]

Table 4. Jesuit pedagogy is also *educating whole, service-oriented people that*…

1.	Develop not only intellectual skills in teachers and students but also cultivate a willingness and moral responsibility expressed through virtues such as modesty, diligence, sobriety, perseverance, humility, piety, and the quest for the common good
2.	Grasp that excellence requires the sparking of motivation and enthusiasm throughout the education community, through the accompaniment of students by their faculty and non-faculty members, and overall that teachers, workers and students set good examples among themselves
3.	Propose an opening up to the spiritual and religious dimension that, with its own meaning, is part of a person's development process, and takes a positive vision of it and of society
4.	Incorporate and offers Ignatian spirituality in Jesuit education centers
5.	Educate people so that they strive to reach the highest human and spiritual heights, developing a personal, service-oriented and walking the path of true freedom and love

5. Significant impact on society and the setting

The Society of Jesus' education centers enshrine strong missionary origins. Their goal is not only to offer the highest quality education but to promote social and spiritual renewal in the cities in which they were founded. As we have seen, this mission was defined in both religious and secular terms. This may be the secret of the power and richness of the Society's education charism. Here, one cannot overestimate this desire to make a social impact.

In addition to teachers and students, other agents bearing on the education process are mentioned in the RS. First come the school's founders and benefactors, whom one is expected to keep in mind and be attentive to [Co 309-319]. Second, the families of students (XII.11; XV.46), who have to be known to the institution and informed of any incidents that might occur. Third, former students (alumni), the best of whom were invited to participate in Solemn Acts (III.12). Fourth, the group of civil, ecclesiastical, and academic authorities of the place where the institution resides, and who are also regularly invited to the center's Solemn Acts (II.14; III.24-26; IV.16; V.20). Among them, other professors, lay or ecclesiastical, from outside the institution are invited to take part in the most important disputes or discussions (IX.19) or in the Marian Congregation (XXV.2).

Several reasons probably lay behind this interest in involving civil and religious authorities in the institution's academic life. One was clearly to obtain or maintain the favor, and financial and political support needed to keep the institution viable, since the Society's education was initially free and required considerable funding.[77]

Another reason was to spark these outsiders' interest in the center's achievements and academic progress. One way to this end was to ensure the main prizes awarded to students were funded by distinguished members of society (II.14). Another more important reason was to acquire academic prestige and forge good relations with other universities and education centers in the area. The exhortation to publish the most important conclusions of the academic discussions held probably sought the same goal (III.10).[78] Other reasons that can be conjectured are to favor the future professional careers of their students, given the favorable impression students would make on the authorities, or to attract the children or relatives of the civil and religious authorities as future students for the center. Yet the impact of these centers extended beyond the bounds of the college or university, reaching the whole city or region in which they were founded, affecting many other fields of religious and civil life. This impact in some cases was very marked and was part of the education institutions' *raison d'être*.

A good example is the College of Messina. Founded in 1548, it was the first College that the Society founded with a view to drawing up a new apostolic model. From the Letters that Jerónimo Nadal wrote to Ignatius de Loyola as Rector of the College, we can read of the wide range of activities, both religious and civil, carried out by those Jesuits. These activities ranged, on the religious level, from the reform of monasteries and diocesan clergy, and the reform of the customs of entire garrisons, to the conversion of Muslims and Turks. On a broader social level, they spanned from achieving reconciliation between key individuals (usually noblemen or civil authorities), the forgiveness by lenders (usurers) of debts to the poorest citizens, to a host of social and pious works, such as hospitals and fraternities. Similar examples can be found in other schools, such as the one in Naples.[79]

Thus, from its inception, the identity of the Society's colleges and universities included major projection towards the cities or regions in which they were founded. This impact was both directly linked to their academic activities, and through the activities that Jesuits (mostly teachers) and students from the schools were able to carry out. It is, therefore, a conception of an open community, aware that its mission lies at the core of the education process and serves society and the common good.

Table 5. Jesuit pedagogy also aspires *to have a major impact on society and the setting by…*

1.	Understanding the education center as an open community that must have a positive, measurable impact on society and the setting
2.	Considering the impact that any education action may have on the most important stakeholders, whether education or not, developing activities with or for them as far as possible that fulfil the center's education mission, and the growth of the learning community
3.	Foster activities, whether academic or not, that contribute to the common good of the country or the places where the institution is sited, such activities being especially carried out mainly by students or other members of the learning community

Conclusions

This article proposes a re-reading of the *Ratio Studiorum* (RS) and the Jesuit education tradition that has characterized Jesuit pedagogy for four centuries. Since Vatican Council II the Society of Jesus has opted for rather general or inspirational formulations of its pedagogy. Jesuit educative institutions share a common language and spirituality, but there is a danger that its pedagogy is understood and fully lived by only a small number of programs, collaborators and students.

Faced with the common vision today that sees Jesuit pedagogy as the quest for excellence and holistic education, we highlight the fact that the Society of Jesus conceived the education mission from a frame of reference that also incorporated *ad extra*, relations with a wide number of stakeholders and cared about its impact in society, and *ad intra*, governance and management functions. Today, the way the RS

makes institutional governance and its impact on society intrinsic components of the Jesuit education project seems highly relevant. Likewise, although the main subject of education is students, the RS is fundamentally aimed at teachers as agents facilitating change. In short, education is seen as a detailed and careful process of teaching and learning, carried out by a education community, whose actors learn together and share a certain vision of the world, the person, and mission.

This paper presents twenty-five specific contributions that can be identified as typifying Jesuit pedagogy. We believe these references will help bring our pedagogy closer to the many teachers, researchers and collaborators in our centers who have not had the occasion or chance to delve into Jesuit pedagogy and the spirituality that underpins it.

Given the disuse into which the RS has fallen over recent decades, we want to vindicate the positive and even innovative vision that can be deduced from a detailed reading of the RS, with its many proposals that can be adapted to today's pedagogical currents. These include: the centrality of the learning process and the autonomy of the student, the importance of the options and goals of educators and their relations with students, the potential of transformational pedagogies, the role that networks and contact with other agents of society can play in learning, and how they reflect a way of doing things, and a spirit and an ambition that we think have much to contribute.[80]

Though we recognize the path to implementation requires work, we consider the objective of Jesuit pedagogy in terms of the 4Cs, and the Ignatian Pedagogical Paradigm to be fully valid today. Yet we believe that much more concretion is needed in explicitly incorporating the following dimensions: institutional and social impact; management and governance; an effective teaching and learning process and an education community that both sees itself and acts as such. All of these considerations are needed to prevent inspirational references from becoming a self-referencing discourse that at best only covers what happens in the classroom and a few other additional activities.

Endnotes

[1] See page 22 of the following document for US colleges and universities: *Some Characteristics of Jesuit Colleges and Universities*: https://www.xavier.edu/mission-identity/programs/documents/CharacteristicsFINALDec2012A.pdf.

[2] This is the model followed by many primary and secondary schools. See https://educacionjesuitas.org/.

[3] "Identity & Mission," UNIJES——Jesuit Universities, accessed May 1, 2024, https://unijes.net/unijes/presentacion_unijes/.

[4] Miquel Batllori, S.J., ed., *Ratio Studiorum. L'ordenació dels Estudis dels Jesuïtes* (Barcelona: Eumo 1999); James Sauvé, S.J., Gabriel Codina, S.J., and José Martínez de la Escalera, S.J., "Educación," in *Diccionario Histórico de la Compañía de Jesús* (Madrid: Universidad Pontificia Comillas, 2001), 1202-1214.

[5] Carmina Labrador Herráiz, "La Ratio Studiorum de 1599. Un Sistema Educativo Singular," *Revista de Educación*, 319 (1990), 117-134.

[6] The original language of the RS is Latin and only since 1992 there is a complete translation into Spanish.

[7] Santiago Arzubialde, Jesús Corella, and Jose Manuel García-Lomas, eds., "Fórmula del Instituto," in *Constituciones de la Compañía de Jesús* (Bilbao: Mensajero; Santader: Sal Terrae, 1997), 13-40.

[8] Pedro de Leturia, "Pourquoi la Compagnie de Jésus Devient un Ordre Enseignant," *Christus*, 7 (1960): 305-328; Eusebio Gil, *La Pedagogía de los Jesuitas, Ayer y Hoy* (Madrid: Universidad Pontificia Comillas, 2002), 261; Claude Pavur, *The Ratio Studiorum of 1599: Inescapably Foundational* (St. Louis, MO: Institute of Jesuit Sources), 3-7.

[9] Saint Ignatius de Loyola, "Epistolae 149, Ferdinando Regi Romanorum Roma, December,1546," *Monumenta Ignatiana, ex Autographis vel ex Antiquioribus Exemplis Collecta. Series Prima, Epistolae et Instructiones* (Matriti: Typis Gabriblis Lopez Del Horno, 1903), 450-453, https://archive.org/details/monumentaignati04ignagoog/page/n2/mode/2up.

[10] The Society's first education experiences were the colleges founded for external students——by Francisco Javier and Francisco de Borja, in Goa (India) and Gandía (Spain), respectively. Borja joined the Society of Jesus years later and was a key person in the foundation of the Collegium Romanum (Rome, Italy), the great model for Jesuit colleges in the first few centuries of their history.

[11] Saint Ignatius de Loyola, "Epistolae 2061, Duci Montisleonis, Roma, September 1551," in *Monumenta Ignatiana, ex autographis vel ex antiquioribus exemplis collecta. Series Tertius, Epistolae et Instructiones* (Matriti: Typis Gabriblis Lopez Del Horno, 1903), 646-649, https://archive.org/details/monumentaignati03ignagoog/page/646/mode/2up.

[12] James W. Sauvé, et al., "Educación," 1202-1214; Dominique Bertrand, *La Política de San Ignacio de Loyola: El Análisis Social* (Bilbao: Mensajero; Santander: Sal Terrae,

2003); Manuel Revuelta, "Colegios," in *Diccionario de Espiritualidad Ignaciana*, José García de Castro and Pascual Cebollada Silvestre, eds. (Bilbao: Mensajero; Santander: Sal Terrae, 2007), 335-341; Paul F. Grendler, "Jesuit Schools and Universities in Europe 1548–1773," *Brill Research Perspectives in Jesuit Studies*, (2019): 1–118; Paul Oberholzer, ed., *Diego Laínez (1512-1565) and his* (Roma: Institutum Historicum Societatis Iesu, 2015), 639-668.

[13] Gabriel Codina, El "Modo nuestro de Proceder" en los Estudios: la Ratio Studiorum, in *La Pedagogía Ignaciana*, (Madrid: Universidad Pontificia Comillas, 2019), 125-159.

[14] Santiago Arzubialde, Jesús Corella, Juan M. García-Lomas, eds., *Constituciones de la Compañía de Jesús: Introduccion y Notas para su Lectura* (Santander: Sal Terrae, 1998), 193. The Constitutions are divided into ten parts and regulate the most important aspects of the life of the religious order. The fourth part (Co 307-509) is devoted to the educational institutions.

[15] After an Introduction and a chapter devoted to the benefactors or donors of the educative institutions, Part IV is divided into two main sections: Colleges (Co 320-439) and Universities (Co 440-509). In these sections, different topics are treated, such as a) the governance of the institutions, b) the acceptance of schools/universities, and of students, c) the type and method of studies, and d) students' morality and religious life.

[16] Gabriel Codina, *Aux Sources de la Pédagogie des Jésuites: Le Modus Parisiensis* (Roma: Institutum Historicum S.I., 1968), 53-60; Carmina Labrador Herráiz, *El Sistema Educativo de la Compañía de Jesús: Continuidad e Innovación* (Madrid: Universidad Pontificia Comillas, 1987); Wenceslao Soto, "La "Ratio Studiorum": La Pedagogía de la Compañía de Jesús," *Proyección* 195 (1999): 259-276.

[17] For example, Saint Ignatius Loyola, "Rules of the Coímbra College (1541-42), [Regulae Conimbricenses]" in *Monumenta Historica Societatis Iesu,* ed. D. F. Zapico, vol. 4, (Rome: *Monumenta* Historicum Societatis Iesu, 1948), 15-134, https://archive.org/details/monumentaignatia04igna/page/14/mode/2up.

[18] John O'Malley, *The First Jesuits* (Cambridge: Harvard University Press, 1995).

[19] There is a great deal of documentation on the whole process in *Archivum Romanum Societatis Iesu* (ARSI), Rome. Here, we highlight the many letters that Ignatius and his first Generals wrote on various circumstances covering the foundation and management of the colleges, the letters and documents of other early Jesuits such as Jerónimo Nadal——the first Rector of the Messina College and author of the first *Ratio*, plus other diverse documentation. All this is found in the 7-volume work *Monumenta Paedagogica*, which is part or a section of all the *Monumenta* that run to 157 volumes. The latter work contains documentation conserved in Rome spanning from the Society's foundation to its first decades. These *Monumenta* can be accessed in https://arsi.jesuits.global/arsi-digitale/monumenta-historica-societatis-iesu/.

[20] Javier Leach and Agustín Udías, "Ciencias naturales," in *Diccionario de Espiritualidad Ignaciana*, José García de Castro and Pascual Cebollada Sivestre, eds. (Bilbao: Mensajero; Santander: Sal Terrae, 2007), 319-323; Agustín Udías, *Los Jesuitas y la Ciencia. Una Tradición en la Iglesia* (Bilbao: Mensajero, 2013); Ignacio Núñez de Castro, *La Quina, el Mate y el Curare: Jesuitas Naturalistas de la Epoca Colonial* (Bilbao: Mensajero, 2021).

[21] *Congregación General XXXII de la Compañía de Jesús,: Decretos y Documentos Anejos* (Madrid: Razon y Fe, 1975), https://www.educatemagis.org/wp-content/uploads/documents/2019/09/CG32_ESP.pdf.

[22] Eusebio Gil Coria, *La Pedagogía de los Jesuitas.*

[23] "The vision of Ignatius de Loyola, founder of The Society of Jesus, has been driving, the Society's schools and colleges for four centuries. This spiritual vision could be rekindled, reactivated, and applied to education with suitable tweaking for today's world, creating a context within which we could tackle all the other problems," Eusebio Gil Coria, *La Pedagogía de los Jesuitas*, 257.

[24] Pedro Arrupe, "Nuestros Colegios: Hoy y Mañana" in Jose Alberto Mesa, ed., *La Pedagogía Ignaciana* (Madrid: Universidad Pontificia Comillas, 2019), 282-303; Luiz Fernando Klein, *Educación Jesuita, Tradición y Actualización*, (Lima, Peru, CPAL, 2020), https://www.flacsi.net/wp-content/uploads/2020/09/Klein-L.F.-2020-Educaci%C3%B3n-jesuita-Libro-en-espa%C3%B1ol.pdf.

[25] Josep M. Margenat, *Competentes, Conscientes, Compasivos y Comprometidos. La Educación de los Jesuitas* (Madrid: PPC, 2010), 85.

[26] Jose Alberto Mesa, ed., *La Pedagogía Ignaciana* (Madrid: Universidad Pontificia Comillas, 2019).

[27] Peter-Hans Kolvenbach, *Discursos Universitarios* (Madrid: UNIJES——Provincia de España de la Compañía de Jesús, 2008), 127.

[28] Peter Hans Kolvenbach, "La Universidad de la Compañía de Jesús a la Luz del Carisma Ignaciano," in *La Pedagogía Ignaciana* (Madrid: Universidad Pontificia Comillas, 2001), 513-553; Melecio Agúndez, "El Paradigma Universitario Ledesma-Kolvenbach," *Revista de Fomento Social* 63 (2008), 603-631; Aurelio Villa and Carl Antonius Lemke, "The "Ledesma-Kolvenbach Paradigm," Origin and Realization at University Level," *Arbor*, 192, no. 782 (November-December, 2016), 1-13.

[29] Josep Maria Lozano, "From Business Ethics to Business Education: Peter-Hans Kolvenbach's Contribution," *Humanistic Management Journal* 7, no. 1 (2022), 135-156.

[30] Secretariat for Education, *Jesuit Education Aims to Human Excellence:* Men and Women of Conscience, Competence, Compassion and Commitment (Rome: Society of Jesus, February, 2015), https://www.sjweb.info/education/doc-news/human_excellence_eng.pdf.

[31] Borja Vivanco, "Promotion of Justice versus "Utilitarism" in the Scholarly Thinking of the Superior General of the Society of Jesus, Peter-Hans Kolvenbach," *Arbor* 192, no. 782 (2016): 21-29; Lozano, "From Business Ethics to Business," 135-156.

[32] Association of Universities entrusted to The Society of Jesus in Latin America [Ausjal], *Ignatian Leadership: Our Way*

of Proceeding, (in Spanish) https://www.ausjal.org/libro-electronico-liderazgo-ignaciano-nuestro-modo-de-proceder/.

[33] International Commission on the Apostolate on Jesuit Education (ICAJE), *Jesuit Colleges: A Living Tradition in the 21st Century. A Continuous Exercise of Discernment* (Rome: Secretariat for Education, General Curia, 2019).

[34] These ten commitments are: (1) Catholicism in the centre and training in dialogue with other religions; (2) a secure, healthy setting for everyone; (3) global citizenship; (4) care of creation; (5) justice; (6) accessibility for all; (7) inter-culturalism; (8) being a global network serving the mission; (9) human excellence; (10) life-long learning.

[35] Borja Vivanco, "Promotion of Justice versus 'Utilitarism,'" 21-29.

[36] ICAJE, *Living Tradition,* 19ff.

[37] Daniel S. Hendrickson, *Jesuit Higher Education in a Secular Age* (Georgetown University Press, 2022).

[38] Enrique López and Josep Maria Lozano, "Business School Graduate Profiles: From the Declared Ideal to Discordance Between Business Schools Executives," *Journal of Jesuit Business Education* 9, no. 1 (2018), 51-80.

[39] In latin, "Ratio atque instituio studiorum Societatis Iesu"

[40] Gabriel Codina, *El "Modo nuestro de Proceder,"* 138.

[41] Gabriel Codina, *op. cit.*, 138-9.

[42]Jose María Guibert, *Para Comprender la Pedagogía Ignaciana* (Bilbao: Mensajero, 2020; José García de Castro García de Castro, *Educar lo Invisible. La Inspiración de la Educación Ignaciana* (Bilbao: Mensajero, 2021).

[43] André L. Delbeck, *The Ignatian Faculty Forum: A Faculty Formation Program Within the Jesuit University* (unpublished manuscript, 2008).

[44] The RS is split into thirty chapters, and each chapter is divided into numbers. We used the 30-volume translation into Spanish of the *Ratio Studiorum*——Eusebio Gil Coria, *El Sistema Educativo de la Compañía de Jesús. La Ratio Studiorum* (Madrid: Universidad Pontifica de Comillas, 1992) from which all the citations in this paper are taken (translated into English in this version of the paper). The chapter numbering follows the Latin style, references to each rule or article within a chapter use Arabic numerals. Thus, for example, II.1 refers to the first rule in Chapter 2 of the RS (termed Rectors Rules). When the reference is to a whole chapter, we indicate this using its full name (e.g. Chapter III. Rules of the Prefect of Studies).

[45] These are: I. Rules of the Provincial Superior; II. Rector's Rules; III. Rules of the Prefect of Studies. This dimension of Government also appears in Part IV of The Constitutions, specifically in chapters 10 [Co 419-439] and 17 [Co 490-509]. This peculiar organizational design has a very important purpose. On the one hand, it makes the education center aware that its main purpose is not the institution itself, but rather the fulfilment of its foundational mission. On the other hand, it also seeks to avoid the over-concentration of power in the hands of a single individual or a group. The Prefect of Studies, for example, is not appointed by the Rector, but by the Provincial Superior, as with other key posts in the institution (I.2).

[46] In the RS, the organization is a vertical one but final authority lay not within it (in the form of the Rector) but beyond it. Article 420 of *The Constitutions* states that "all the authority and administration and generally the execution of this superintendence will be exercised by the Superior General," establishing a system of delegations ('communication') of this authority downstream to the Provincial Superior and the institution's Rector.

[47] This first chapter is the longest in the whole of the RS and shows a management and governance structure that stems directly from the Society's Constitutions, as noted earlier.

[48] The title of Rector is still commonly used in the university world. Other names used instead are: President, Director-General, Director, and so on.

[49] The Prefect is appointed by the Provincial Superior such that: "to direct the studies he will have as an assistant one (or several) Prefect(s) of Studies, which will be delegated all the authority the Rector deems fit for the proper discharge of their duties" (II.2).

[50] See [Co 490-509]. Estanislao Olivares d'Angelo, "Colateral" in *Diccionario de Espiritualidad Ignaciana* (Bilbao: Mensajero; Santander: Sal Terrae, 2007), 333-335.

[51] At the outset, the Society's apostolic goal was the more important of the two. As things currently stand, the goals of each institution seem to have gained more ground to the point where both goals are sometimes seen as hard to square.

[52] Peter H. Kolvenbach, *Discursos Universitarios,* 40-42.

[53] The equivalent today of Vice-Rector for Academic Organization.

[54] Nevertheless, this was a common practice in most European universities at the time (Gabriel Codina, *Aux Sources de la Pédagogie des Jésuites,* 60-72; The same RS structure begins with the governance rules (I-III), then those rules covering teachers and the various levels of education in descending order (IV-XX), those applicable to students (XXI-XXIV) and ends with those covering Academies (XXV-XXX), which bring together the best students and teachers both in virtues and letters (XXV.1.3.8). The latter democratically elect their governing bodies (XXV.7).

[55] César Coll, Las Comunidades de Aprendizaje. Nuevos Horizontes para la Investigación y la Intervención en Psicología de la Educación (presentation, *IV Congreso Internacional de Psicología y Educación,* Almería, Spain, March-April, 2004).

[56] In addition, certain teaching activities such as Solemn Acts or disputes between teachers (IV.16; IX.9), in which other doctors, lay or belonging to other religious congregations may be invited (XII.32; XV.34), or the

aforementioned Teachers' Academy, also had faculty as members of the learning community.

[57] For this purpose, the charges of Decurion (XV.36) and Beadle (Chapter XXIII) were assigned. For Lower Studies there was the charge of High Beadle, censor or praetor, who helped the teacher maintain discipline, foster a learning climate in the class, either interceding for some students or singling out those who were the most 'clueless' or performing worst (XII.37; XV.36).

[58] This education pursued the development of the whole person, to realize all their potential —what in the past used to be called 'the powers of the soul'— memory, understanding, and will. Today we could say that this training approach sought to shape a well-rounded person in every sense.

[59] A positive vision of humanity and the world emerges from Jesuit Pedagogy, in which knowledge and science, if properly ordered and imparted, lead to an encounter with God——a view very much in keeping with the spirit of the age. Thus, in the RS system, studies began with Grammar, humanities and rhetoric (5 years), in which students learnt from the best Latin and Greek classics. Philosophy followed, which included natural sciences, physics, psychology, and mathematics (3 years), until concluding with the study of cases of conscience and theology for candidates for the priesthood (4 years). In total, this education spanned twelve years, split into three cycles.

[60] But it should be noted that in the humanities, rhetoric, and grammar, the exam did not test memorization but rather the assimilation of knowledge in a composition, for which students could use the books or materials they needed (XIII.3)

[61] This concern for practical teaching even reached theology, since RS incorporated the study of moral cases (VIII. Teacher's rules for cases of conscience), where the application of moral norms to specific circumstances was discussed.

[62] It is worth referring to the Messina College at this juncture for it served as the first model for the Society's other colleges "As for the range of practical exercises in each class, they could not be more varied. The 1548 programme stated, "repetitions, questions, concertations, compositions, declamations and other exercises as suitable for each student, following the manner and order that is used in Paris" (Gabriel Codina, *Aux Sources de la Pédagogie des Jésuites,* 322). Original quotation in French translated by authors.

[63] At the most solemn, and depending on the subject, all students and teachers were invited to attend (III.25; XXVII.9).

[64] One element that seems relevant to us is that in disputes, the opponents had to be able to fully repeat the arguments of the other party (IX.20). This ensured the usefulness of the dispute in the quest for the soundest argumentation. On certain occasions, these disputes were designated 'Solemn,' which meant that they were held in the presence of the most important civil and ecclesiastical authorities of the place (IX.19).

[65] In other cases, a student might be required to repeat part of the studies, "To give his doctrine a sounder foundation" (I.16) or take private lessons (I.8).

[66] For theology students of 'proven virtue and who shine for their ingenuity" (I.10), two more courses of private studies were added (that is, of personal study of subjects they had not studied previously, such study being under the supervision of the Prefect of Studies).

[67] In the curriculum's mid-level studies, the RS highlights the need for a good library, where both teachers and students can find everything they need for their learning. The quality and quantity that the libraries of many Jesuit schools came to boast (I.33, III.29, XII.28) are well known and would later extend to museums, labs and everything else needed for teaching.

[68] Here, we can see an echo of the so-called 'Ministries of The Word' in the genesis of the Society of Jesus (John O'Malley, *The First Jesuits*). See also William J. Byron, "Humility, Magis and Discernment: A Jesuit Perspective on Education for Business Leadership," *Journal of Jesuit Business Education* 2, no. 1 (2011), 9-20.

[69] "We argue that covering virtue ethics is a fruitful approach to ground the development of the moral and political dimensions of socio-ecological issues from a social transformative paradigm of education. Virtue ethics promote the acquisition of virtuous ways of thinking, feeling, and acting. In the final analysis, it helps to develop a virtuous way of seeing the world insomuch as it is not mainly focused on individual duty and utility but rather on excellence of character for the common good," Amparo Merino and Estela Diaz, "Transforming Subjects to Transform Societies: Cultivating Virtue in Higher Education for Sustainability," in Kelum A. Gamage and Nanda Gunawardhana, eds., *The Wiley Handbook of Sustainability in Higher Education Learning and Teaching* (Medford: John Wiley & Sons, 2022), 63; Alejo G. Sison, Ignacio Ferrero Muñoz and Gregorio Guitián, *Business Ethics: A Virtue Ethics and Common Good Approach* (London: Routledge, 2018).

[70] Derek Bok, *Higher Education in America* (Princeton University Press, 2013), 316.

[71] The Humanists of the 15th and 16th centuries discovered that cultivation of the classical virtues gave them the lever to achieve the moral and religious renewal that the Renaissance brought. This consisted of integrating the Christian ideal with the example offered by the best Greek and Latin classics.

[72] See (IV.20; XV.50; XXIV.9; XXV.3), (XXIV.1-4). Likewise, the RS covers some specifically academic qualities, such as fervor for studying (XXII.1), obedience to teachers or school regulations (XXIV.8, XXV.3), punctuality (XV.41, XXV.6), and order in class (XV.43).

[73] Austerity is expressly mentioned [Co 478.480], as are humility and piety (IV.3; XV.2-10; XXV.3; XXVI.1), modesty (IV.5; XXVIII.2) and sobriety (IV.7; XV.49). Ignatian spirituality was also promoted through Marian congregations or other fraternities (II.23) and academies (XXV.2-3). These virtues extended to both students and teachers.

[74] The importance of cultivating these human and religious virtues is such that they constitute, as we have seen, the Rector first mission (II.1). A similar statement is repeated in several places in the RS (I.1, II.1, IV.1, IX.1, XII.1, IV.3, VII.5, XII.45-46, XXV.3).

[75] Pope Francis, *Mensaje del Santo Padre para el Lanzamiento del Pacto Educativo,* (Vatican City, Italy: Libreria Editrice Vaticana, 2019), https://www.vatican.va/content/francesco/es/messages/pont-messages/2019/documents/papa-francesco_20190912_messaggio-patto-educativo.html.

[76] William J. Byron, "Humility, Magis and Discernment: A Jesuit Perspective on Education for Business Leadership". Journal of Jesuit Business Education 2, 1 (2011)," 9-20.

[77] Wenceslao Soto, *La Fundación del Colegio de San Sebastián: Primera Institución de los Jesuitas en Málaga* (Málaga: Servicio de Publicaciones e Intercambio Científico de la Universidad de Málaga, 2003); Dame Olwen Hufton, "Faith, Hope and Money: The Jesuits and the Genesis of Fundraising for Education, 1550-1650," *Historical Research* 81, no. 214 (2008), 585-609.

[78] The Society was keenly aware that established centers did not always look favorably on new competitors—— something that had already been experienced in places such as Padua and Paris. The rejection of the latter would carry weight among the first Jesuits since they were all trained in Paris, and where so indebted to the intellectual formation they received here (Gabriel Codina, *Aux Sources de la Pédagogie des Jésuites*, 343-8.

[79] Mark Lewis, *Preachers of Sound Doctrine, Followers of the True Religion, and Learned: The Social Impact of the Jesuit College of Naples, 1552-1600* (Ph.D. thesis, University of Toronto, 1995), 17-106.

[80] Ernesto Panadero, "A Review of Self-Regulated Learning: Six Models and Four Directions for Research," *Frontiers in Psychology* 8 (2017): 422; the importance of the options and goals of educators and their relations with students, César Coll, Jesús Palacios and Álvaro Marchesi, eds., *Desarrollo Psicológico y Educación. 2. Psicología de la Educación Escolar* (Madrid: Alianza Editorial, 2014); the potential of transformational pedagogies, Cristina Gimenez, "Cognitive, Emotional and Spiritual Learning to Develop Commitment to Sustainability: Application in an Operations and SCM Course," *Journal of Jesuit Business Education*, 12, no. 1 (2022): 115-127); Iván Illich, *La Sociedad Desescolarizada* (Buenos Aires: Godot, 2012), 99-131.